THE MISSIONARY HERALD

MARCH 1934

As It Looks to the Editor

"Them Also Must I Bring"

A certain authority on birds and animals declares that we are to have an early spring. Let us hope so. The winter has been a long and hard one.

The winter of our spiritual life has also been long and hard. How often have we found our hearts cold—very cold! How often have we slipped and fallen!

But in this Lenten season we may welcome an early spring: a personal religious experience that will literally re-create our lives.

What a wonderful experience to be *found of God* at any time! What more wonderful than to be "found" after a torturing realization of being "lost," after that awful glimpse into the depths of the hell of estrangement which is caught by wilful yet sensitive souls!

Le Sourd

THE LOST SHEEP

Dr. Stanley Jones tells of a missionary's child who was lost for a time from his mother in a London crowd. Found at last leaning against a policeman, the child was sobbing as if his heart would break. And that night when his brother Bobby was crying over some trifle, he who had been lost and found said: "Bobby is crying over that, but wait until he has some *real* trouble." And would it not have been a perfect story had the boy added: "And just wait until Bobby has been found like me and then he won't want to cry any more"? For after all, this *is* the experience of the lost and found.

We sometimes look with superior scorn upon the old-time missionary who went out to India to save souls from hell. Yet, who knows—perhaps if we had more of that personal religious experience which comes from a real sense of being lost, searched out, loved back and given a new chance, we too would have much more potent missionary motivation than we have today. We might then be more capable of seeing the souls of society as lost or becoming so; and, looking with compassion upon them—in India or in America—as faint and scattered, having no shepherd, might say with new zest: "Them also must I bring." When something of this sort enters into our consciousness, it will be an early spring indeed.

Madura Enters a New Century

Congratulations to the Madura Mission of the American Board on the successful completion of its first one hundred years of service! Best wishes to it as it steps across the threshold into a new century!

For an appreciation of the progress recorded and for hints of the future we refer our readers to Mr. Vaughan's article printed on page 77. Especially do we suggest a thoughtful reading of what he writes regarding Indian leadership.

While the Madura Mission, like other missions, has not been without its vigorous, dominating Anglo-Saxonism, it nevertheless has made a good record in the work of developing Indian leaders. In 1910 a system was started that provided coöperation between missionaries and Christian Indians. Two years before a South India United Church was formed of Congregationalists and Presbyterians, American and English, with Christian Indian leaders placed in control. Even a decade before that a beginning was made, we understand, in what could well be called Devolution. And now at the beginning of a new century Indian Christians become the majority of two organizations that take over the administration of all the varied activities of the Mission, one for the College and one for the rest of the work of the Mission.

As Mr. Vaughan points out, the supreme significance of this movement is that with reference to broad lines of policy, the means to be employed, and the selection of workers, the final decision has passed forever from the Mission (where foreign influence prevails) to the *Sangam* and the College Council, where the Indian comes into his own as leader in his own house.

Hence, in the new century the work begun will go forward because it will be "guided by India's sons and fostered in ever-increasing measure by Indian resources."

But what of the missionary? Is he needed longer? We follow Mr. Vaughan's article with one by his missionary colleague, Mr. Edward L. Nolting. The new century lays before the missionary in South India a rare opportunity. It also opens the way for American churches to help if and when they will. A new day has dawned for missions in the Madura field.

Humbling but Heartening

The American Board is being lifted rather high these days by the religious editor of an old New England paper, by one of the best religious broadcasting men of the country, and by *The Christian Century* itself. All favors gratefully received. Though we don't deserve them all, we could not conceal if we would our gratification. It's rather sobering, too. If the American Board has been brought to a time like this for coöperative, constructive work in the great field of missions, what a humbling and yet what a heartening world call! We shall not fail our rendezvous with all kindred spirits—especially with those who will welcome us to union effort.

A United Magazine a Certainty

We can now report that the Home Boards and the American Board have definitely and finally decided to join in the conduct of a united missionary magazine. The plan adopted is the one outlined in our January editorial. We print it in full on page 94 of this issue.

The first number will come out next month (April) and will be called THE MISSIONARY HERALD, with the sub-title "At Home and Abroad." In that first issue we expect to announce the editorial staff, the business agent, the names of the joint committee of control, and other items of moment. We shall also doubtless show enough changes in the make-up of the HERALD to help the reader realize that while the old name has been retained, and the Editor, too, as a member of the editorial staff, the magazine itself has been literally born again—into that newness of life which can only come from the sense of an enlarged mission under God; into a task that seeks to "save America to save the world" fully as much as it would help "save the world to save America."

Final changes in size of page, type, and the like will not be evident in April, but in both choice and presentation of material a real beginning of the united magazine should be recorded.

Certainly every effort possible will be made by the Editors to create a magazine that confines itself no longer to one phase of the missionary enterprise of our churches but represents all phases and all departments of the work of our boards, home and foreign—though in such a way as always to preserve that sense of unity which the new mission of the magazine calls for.

So, friends, let us ring out the old and ring in the new. With heart and with song let us throw ourselves into the new venture, believing that the movement is of God, and that somehow it registers a real step toward genuine unity in our missionary endeavor.

The Circulation Problem

Naturally those who have sponsored this united magazine movement will watch the merger's effect upon the special constituencies of the various societies and upon the churches themselves. If it be true that the latter want a single missionary periodical, will they welcome this particular one, and will the ministers and missionary leaders in the local churches make a serious and continued effort to get it subscribed for and read? Furthermore, the special friends of the different boards—those who might well wish to have things remain as they have been—will *they* be ready to set aside their personal preferences and work for an ever widening circulation of the new MISSIONARY HERALD?

These are vital questions that can be answered only in time—perhaps not before three or four years have elapsed—but answered they must be eventually if the magazine is to fulfill its mission.

Of course no one can be expected to ask another to subscribe for the HERALD if this united magazine is not worthy of its name. The Editors have their part to play. They must somehow prove that "home" news can be as romantic as "foreign" news, and that the international appeal can be made as attractive as the national to the rank and file. Moreover, the magazine must be of real educational value—informing, inspiring, suggestive, stimulating. And the editors are confident that with the material at their disposal they can produce the periodical demanded.

But will you friends take a *personal* interest in the sale of the new HERALD? It is the hope, of course, that the Boards, the Commission on Missions, and the State Conferences will list the magazine in their recommended "literature." Presumably, too, they will exhibit it on their office tables and in their meetings, and periodically they will press for subscriptions. All this will be of inestimable help, but in itself can the denominational setup suffice? Must not volunteers be found to supplement the work of the regulars? Will you help?

We wonder if our help will not come from the women more than from the men. We learn from similar papers in other denominations that they would die a tragic death were it not for the women. The same old story in respect to missions! Yet so true that we must take it into account. By such women as Mrs. Greef of Iowa have we been saved in the past; by such we shall be able to place a HERALD in every home in the future.

So, in the last analysis we appeal to the women of our churches—and particularly to those of our women's organizations—that they may take a special interest in this new child of the Fellowship: loving it, praying for it, guiding it in its growth—until it can learn to stand and walk "all by its lone." Amen.

Important Announcement to Old Subscribers

Effective with the April issue, the subscription price of the new and enlarged MISSIONARY HERALD will be $1.25 per year, with a special rate of $1.00 where clubs of five or more are sent in at one time.

All subscriptions paid *previous to March 15th* for either magazine will be accepted at the *old rates*. Every old subscriber to the HERALD or to the *American Missionary* will receive the new united publication to the very end of the paid subscription date.

Indian Leadership in Madura's New Century

By CHARLES STANLEY VAUGHAN

CENTURIES are large and do not slip, one into the next, with a snap like the click of an electric switch which, *presto*, changes darkness to light or light to darkness. A century of missionary effort closes, and a century of Indian leadership opens, but the transition is more like the dawning of a new day than like the flashing on of a light. Forty-one years ago the dawn of Indian leadership was perceptible: it has brightened steadily and rapidly until today we clearly see that missionary leadership, as such, has passed.

A Prophet Must Study the Past

Long experience on the field has made manifest to us the defects and qualities of Indian leadership: inevitably these will appear in the same proportion in the new century. Realization of this fact will help us guard against the danger of expecting what exists nowhere on earth: a perfect record. It will help us guard against the temptation to see, under this leadership, nothing but ultimate failure, due to the lowering of ethical standards and the constant intrusion of personal interests into the place of true devotion to God and His Kingdom.

At every step in the transfer of responsibility from the experienced to those who have their experience to gain, a certain amount of "letting down" in efficiency may naturally be expected, but the past has shown that this has not been so great as might have been feared.

A pastor is thrust into the place formerly occupied by a missionary. The missionary had been solely responsible and his word had been law, but the pastor is given a committee to consult. It is hard for him to grasp the fact that with the devolution of responsibility the basis of that responsibility has been broadened from the individual to the committee, so he is inclined to consider his task as individualistic as that of the missionary had been. He makes some of the same mistakes: liking to have his plans go through, he may, at times, over-ride or ignore his committee; carrying a heavy financial load, he gives considerable time to the "temporalities" of the church; remembering that confidence in one's helpers has not always been the keynote, he is a little inclined to distrust those who assist him.

Yet no great difference is seen in the general efficiency of the work. The missionary and the Indian labor side by side according to the task to which each is appointed. In the performance of this the missionary outstrips the Indian at certain points, and the Indian the missionary at others.

The Prophet Looks into the Future

But now for the look ahead: an effort to see what will be after January, 1934, when not only the Church and its affairs, but all the varied mission activities, with the single exception of the American College at Madura, go under the control of the *Sangam*, which is to be predominantly Indian.

We venture the statement that nothing revolutionary will result. The association with Indians has been too close to make any great changes likely; the liberty allowed Indian opinion has been too great to leave the possibility of anything like an explosion of pent-up forces following the entire liberation of that opinion. Coöperation between missionary and Indian will continue.

But will the missionary continue to be needed? What will be his work and place in the new plan?

If we ask the Indian what he thinks, we find that he has already spoken with no uncertain voice. Judging entirely by such expressions of Indian opinion as have been made in the recent past, there will be room, and not only room, but

a warm welcome for all the missionaries the Board can send. I venture to say further that under the *Sangam*, as under the Mission in the past, the supply will for many years lag wofully behind the demand. Devolution does not mean —and should never be taken to mean—that foreign help is no longer needed by the Indian Church for the accomplishment of its gigantic task, the fringe alone of which has thus far been touched. The bringing of India with its immense population and its crystallized systems under the influence of Christ is a task worthy of worldwide effort, to which the foreign Church must continue to offer itself in service and substance, for it belongs no less to the churches of Europe and America than to the struggling Church of India.

What Is of Supreme Significance in the Movement

is that in the determination of broad lines of policy, the means to be employed, and the selection of workers, the final decision will have passed from the Mission where foreign influence prevails, to the *Sangam*, where the Indian comes into his own as leader in his own house. The attitude of the missionary will be, not: "I have a complete scheme and ask your coöperation in its development," but, "Here am I for such service as you think I can render."

Great as has been the opportunity open to the missionary in the past, he will under Indian leadership confront a greater. In addition to the closer relationships which his new position as honored and highly valued helper and coworker will enable him to establish, he will almost inevitably be relieved of the routine part of the work and will be given time to prepare himself for, and to exercise, a much larger degree of personal influence than in the past. The student in America who is drawn to the foreign field may therefore look forward to greater scope for his labors and fuller opportunity to give to the Indian Church what he has in himself to give. A day of a richer and more rewarding service will have dawned.

Another very great gain is the sense of ownership, the quickening of personal interest, and the development of a practical feeling of responsibility which leadership will continue to develop in the Indian. There will arise a nationwide conviction that the Kingdom of God is truly established in Indian life. Changes will come, but not at the end of one century or of ten will another process of "devolution" be necessary. Guided by India's sons and fostered in ever increasing measure by Indian resources, the work begun will go forward until, with the blessing of God, the whole of the great land for which the Mission has labored a full century shall become part of the kingdom of our Lord and of His Christ.

Why Stay in India?

By EDWARD LOUIS NOLTING

Why should missionaries of the American Board remain in India?

Why Remain in Any Field?

Because God *so* loved that He *gave*—and as our lives become filled with love for God and our fellowmen we will *give*—give ourselves, our money, and our prayers to help others.

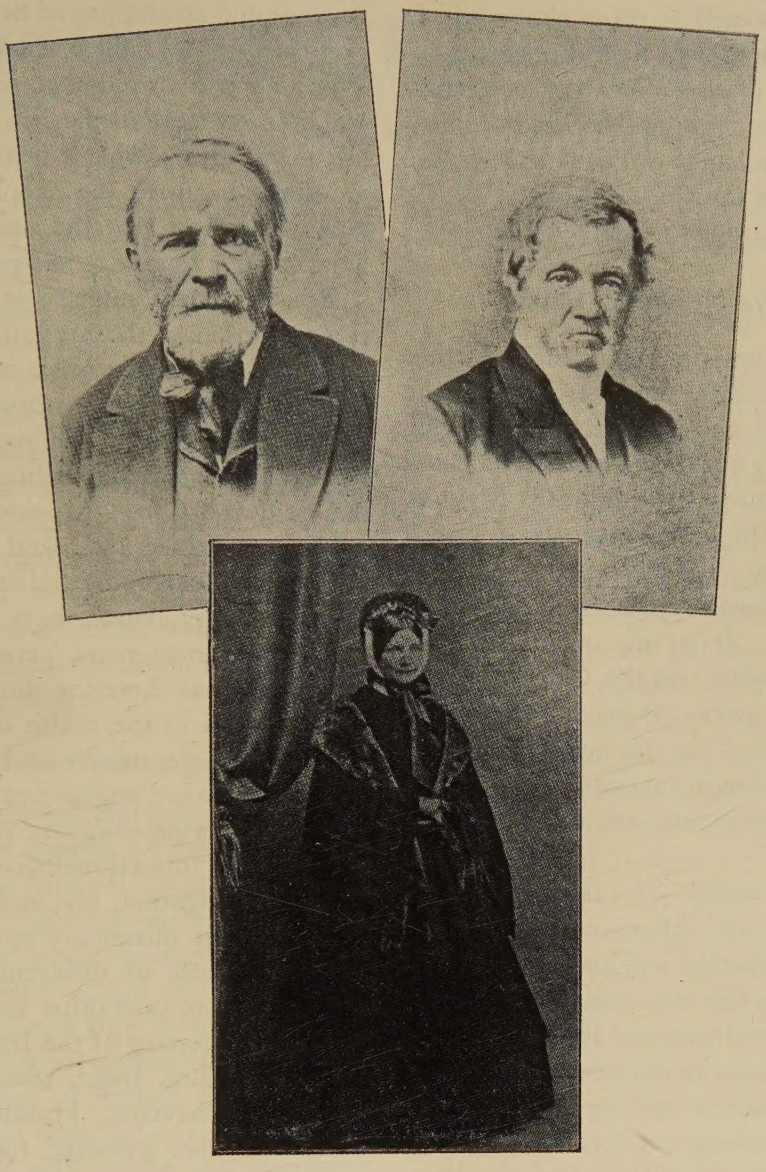
Because Jesus said, "I came that they might have life and have it more abundantly," and we, his disciples, can do nothing less than follow His example. Well may we say with Dr. S. Radhakrishnan, one of the foremost philosophers of India, "If we are servants of the values of the spirit, of truth and justice, peace and honor, let us adopt in our lives—and with our lives—the maxim: So long as one man is in prison, I am not free; so long as one nation is subject, I belong to it."

Because we feel impelled to make available to the people the Way of Life that Jesus brought to the world, and to show what transforming, uplifting, and integrating power there is in His life and message.

Some Pioneers

In 1836 Dr. John Scudder, the first medical missionary from America, moved from Ceylon to India where he was one of the founders of the Madras Mission, after 1847 laboring in the Madura Mission.

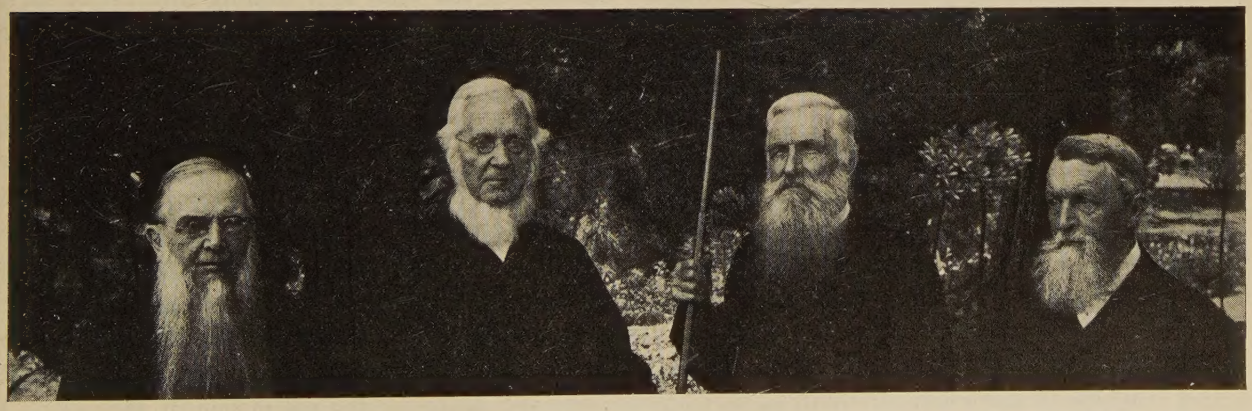
Rev. and Mrs. John E. Chandler labored in the Mission 1847 – 1889. Their son John is now living as a retired missionary with his daughter Gertrude, an active missionary, in Madura.



In India

The Ceylon Mission appointed in 1834 Henry Hoisington and William Todd to open a new mission in India. Those two with Mrs. Todd and Levi Spaulding arrived in Madura July 31. Hoisington and Spaulding returned to Jaffna that year and Mr. and Mrs. James Eckard joined the mission which in 1835 consisted of William Todd (*left*), James Eckard (*right*), and Mrs. Eckard; Mrs. Todd having died in September, 1835.

Madura Mission Fathers **Marathi Mission Fathers**



JOHN SCUDDER, M.D. JOHN E. CHANDLER ALLEN HAZEN SAMUEL FAIRBANK

Because there are still so many thousands, in our own mission areas, who live in poverty, unrelieved sickness, amidst unhealthy surroundings, in ignorance, under oppression and suppression, under the deadening cloud of superstition —they do not know the God of Love. We are called to go and minister to them in their need.

Why Are We Needed in India?

Because the missionaries should help further to develop, consolidate, and strengthen the church, the medical and educational work carried on for a century in the Madura Mission and for more than a century in the Maratha Mission. The Indian Christian community *asks* for such help and coöperation.

Because the missionaries possess the quality of stick-to-it-ive-ness. It is this quality that an educated Indian leader said the Christians, and especially the missionaries, showed in their lives and service, and that it was this quality that they should help to develop in fatalistic young India, faced with the stupendous task of the life of today.

Because, being outside of caste, social and political obligations and influences, the missionaries can give an impartial service that is considered of great value: this is the opinion expressed by several Indian graduates and leaders.

Because the missionaries can bring to the growing spirit of nationalism and the tremendously difficult task of working out a constitution for India, the tolerant, sympathetic and steadying influence of Christian outlook and good will. They can help to interpret democracy at its best.

Because missionaries, by living in India and coming to know and understand the life, culture, thought and aspirations of her people, can interpret the best and noblest therein to the people of America; and through personal messages they can help to vitalize the life of the churches at home by telling what Christianizing influences are doing to uplift the people of India. They take of the best that the churches and America have to offer to give to the people of India.

Because much emphasis is being put on rural reconstruction at the present time and our specially trained agriculturists can do so much pioneering in this type of work, and our boarding schools, high schools, training schools, and colleges can lead and are leading their students into this field of service. Missionary leadership and guidance is valued and asked for in this work.

Because our commercial interests, with their history of exploitation, have touched and influenced India in so many non-altruistic ways, it is important that America should touch and influence India in the realm of unselfish service prompted by the motive of love and sharing.

Because we are engaged in a world enterprise which is to bring religious values into all relationships and into all realms of life. That is our Christian obligation, joy, and privilege.

Because the missionary can do much to bring together people of different communities that shy away from each other in the social setup of India. At a meeting of the International Fellowship in Madura, India, where Indians, Americans, Scandinavians, Hindus, Moslems, and Christians were gathered together, a Moslem, graduate of the American College, said that they, Moslems and Hindus, must admit that it was because of the vital and abiding interest in such a fellowship on the part of the missionaries that such a meeting was possible.

"India needs missionaries for many years to come. The Indian Church needs their counsel and stimulus for work, as you know from your experience in the field. The Indian Church has not the necessary leaders as yet. The educated young men are not consecrated enough for taking the lead. We earnestly desire to see such a spirit among the young men of our churches and we trust that such days will soon come. Until then missionaries are greatly needed in the country for the real growth of the churches and the propagation of the Gospel amongst the non-Christians. It is my humble opinion that a missionary in the field will find ample work for him all his life and that he will ever pray that another lease of life be given him for fulfilling his Christian hope and desire for the redemption of the land." *In a letter from Rev. Samuel Joseph of Aruppukottai, India.*

The Changing Indian Outlook

By PROFESSOR EDDY ASIRVATHAM

IN speaking of a vast and heterogeneous country like India, it is easy to make facile generalizations to suit one's pre-conceived notions. While a careful observer notices far-reaching changes, the superficial and unimaginative observer finds India to be as conservative and lethargic as he has known it for years past. The fact of the matter is that there is a new spirit abroad in politics, economics, social affairs, and religion, although this spirit has not yet fully embodied itself in the life of the country. The purpose of this article is merely to indicate the broad changes which are taking place in the country, without endeavoring to measure the extent to which they have become nation-wide.

Growth of the National Spirit

The most noteworthy feature in the Indian life during the last quarter of a century is the rapid growth of the national spirit. In spite of the great advances that it has made, nationalism is still a tender plant which needs to be carefully nurtured and protected against the tempests and storms which blow from time to time. Nevertheless, the national spirit is powerful enough to influence every phase of Indian life. Among the younger men and women, one rejoices to find a greater degree of self-respect and manliness and a greater love of independence of thought and action. Youth is learning to be self-reliant and is developing a healthy pride in the heritage of the past and is dreaming about, and working for, a day when India will be able to take her legitimate place alongside of the self-governing nations of the world. Coupled with this self-reliance, there is an increasing distrust and suspicion of the West. Among the younger men one finds very little enthusiasm for such well-meaning institutions as the League of Nations or for conferences like the Ottawa Conference, the Disarmament Conference, and the World Economic Conference, for it is naïvely assumed that all these are primarily in the self-interest of the West. Youth is unwilling to entrust the welfare of India to any outside authority.

In the Political Field

In the political field all is not well yet. The indications are that, unless a miraculous change should take place in the attitude of both Britain and India, the chances of a happy, contented, and self-governing India are remote. There is deep mutual distrust between England and India as well as among the Indians themselves. Considerable constitutional advance has been made during recent years, but the leading strings are still in other hands. Self-respecting Indians chafe at the limitations imposed upon them, but mutual fear and jealousy and long-standing prejudices prevent them from uniting together and making concerted efforts in reaching the desired goal. Political India is a problem whose solution is not yet within sight. The present situation calls for a very high degree of idealism, the readiness to sacrifice the lesser good for the greater good, and the will to work lasting reforms. It is no longer true to say that political consciousness is confined to a handful among the educated. It is fast becoming universal, and even the masses have some idea of the issues at stake. Humble peasants and farmers whose outlook was proverbially limited to their own village are now beginning to think in terms of higher principles and greater loyalties.

Social Justice

On the social side, significant changes are taking place. The last decade has witnessed the emancipation of women to a very large extent. Educated women have organized themselves and are taking a leading part in national work and are, in some ways, even more progressive than the conservative men. They are entering the various walks of life and are asserting equal rights with men. It is a hopeful sign for the future

that the new position of women has come to be recognized without much struggle on their part.

Without a passion for social justice, no nation can endure long. It is encouraging to note that an increasing number of educated and ambitious young men, who in the past used to turn to remunerative forms of occupation, are now giving themselves up to social service, such as the education of the masses, revival of indigenous industries like hand spinning and weaving, relief of rural indebtedness, improvement of labor conditions, etc.

Caste

The caste system which has dominated life in India for centuries has of late come in for considerable criticism. Progressive movements like the Brahmo Samaj and the Arya Samaj and the national movement in general are doing what they can to ban caste from their midst. Mahatma Gandhi is waging a crusade against untouchability and is striving to give equal chances to the "high born" and the "low born." He says that he still believes in the caste system, but his interpretation of it is so unique that if his tenets on caste are put into practice, it will mean not the perpetuation of the caste system as ordinarily understood, but the end of it. Not long ago he undertook a successful fast of twenty-one days for self-purification and the purification of the nation in its struggle to get rid of untouchability. His youngest son has gone outside the confines of his caste in marrying one belonging to a different caste altogether. Years ago Mahatma Gandhi himself defied orthodox opinion by adopting an "untouchable" child into his family. Under his leadership and influence the depressed classes are emerging out of their traditional state of helplessness and degradation. The new attitude towards these people can be seen even in the terms which have been used to describe them. Till some years ago they were called "untouchables." Gradually that term gave place to the less offensive term, "the depressed classes," and today they are called "Harijans" or the children of God. In recent months high-caste men and women have gone with brooms and buckets in their hands to sweep public streets, clean latrines, and scour the places where the lowest of the low live. Notwithstanding these hopeful signs, the battle against untouchability is not yet won. Untouchability is bound to last as long as caste lasts. Already the Sanatanists and other orthodox Hindus have risen in support of the old order and are loading the dice against the reformer. At no time, perhaps, in the history of India was there a greater need for men and women of stout hearts who will have the courage of their convictions and a "passion for improvement."

Change in the Economic Field

People are increasingly unwilling to believe that the present economic order is ordained of God and that one should unquestioningly accept one's place in that order. There is a growing consciousness of the fact that political advance is of no importance unless it materially improves the condition of the toiling masses. In their eagerness for a just order of things, some are turning to socialism, some to communism, and some to enlightened individualism. Mahatma Gandhi believes that in the new order which he envisages no officer of State should receive more than Rs. 500/ per month. There is profound discontent with the appalling economic inequality between the masses and the privileged classes. Vested interests, whether Indian or foreign, are becoming nervous over the changed outlook and are doing everything humanly possible to entrench themselves in power and authority. The future is not all bright.

A New Interpretation of Religion

In the religious field it may be truly said that there is an increasing understanding and appreciation of the religious truths found in each other's faiths. It is coming to be realized more and more that religion does not consist in the mere observance of rites and ceremonies, but that it should express itself in morality and in the service of mankind. Religious indifferentism and religious fanaticism are both gradually giving place to an intelligent interpretation of religion.

With regard to Christianity, it is to be noted that while the personality of Christ is winning ever-increasing respect and admiration, the Church of Christ is not attracting the same attention. People are quick to detect the vast gulf

which separates Christian ideals from Christian practices. There is a deep-seated feeling today that organized Christianity does not have much of the cross in it. It is too comfortable and compromising. The attitude which the Church has adopted in recent years towards momentous questions like war, imperialism, and subjugation of the weak by the strong has not done much credit to the cause of Christ and His Kingdom.

In Christian mission work* there is still a great deal of the relation between paymaster and servant, but there are indications everywhere of a new spirit of self-respect and independence. Mission work as conducted at present is neither sacrificial enough to appeal to one's idealism, nor remunerative and "dignified" enough to appeal to one's love of gain and vanity. The result is mediocrity both in the matter of personnel and accomplishments. Indian Christians are becoming increasingly averse to the present distinction between the mission and the Church and want that Christian enterprise should be conducted as a coöperative endeavor by Western and Indian Christians. Indianization as regards forms of worship, organization and administration and interpretation of Christian truths is receiving increasing attention.

Enough has been said to show that the country is passing through a momentous period in her history. The word 'change' is marked on every phase of her life. The present situation offers a great opportunity and a glorious challenge to all those who dream of a better and happier India. The Church in India has played some part, however indirect and remote, in bringing to pass this new day. In the years immediately ahead of her, she can play a much greater and worthier part provided those who profess the name of Christ have the faith and courage to live Christ and Christianity.

*Professor Asirvatham is here considering mission work as a whole, and evidently has particularly in mind Indian Christians working in the missions.

Medical Service

By GRACE KENNETT

SERVICE as applied to medicine has been one of the highest ideals of the Madura Mission since it originated a century ago. The people of the East have a great deal of confidence in a physician, and in winning the confidence of many of our illiterate as well as literate brethren, his work cannot be surpassed.

Yet, although the people of India have such a great deal of respect for this profession, they dare not make use of the opportunities afforded them because of their superstitions, because of certain customs and habits, and because of the fear of high charges for treatment. This being the case, you very often find patients coming to the hospital as a last resort after having spent their last *pie* in trying all other methods, and having them fail. In the old days native physicians were trusted more than the Western doctors; but nowadays the people are beginning to understand the Western modes of treatment and to adopt them wherever possible.

One of the main objects of mission hospitals is to treat patients at a minimum charge. Those coming as out-patients are treated free; but those treated as in-patients are charged according to what they can afford. All patients, rich and poor, are treated with equal care; and poor patients are not treated with less regard because they cannot pay. Sincerity, honesty and conscientious work is what is required in medical service; one not inclined to them is not worthy of entering these portals. For one inclined to money-making an honorable profession in this service is impossible.

A great deal of patience and a strong will are also needed by one employed in the medical service: patience is needed when advising and treating people coming with all sorts of complaints and problems. Many lives are saved by a word of advice given in time as regards contagious diseases such as small-pox, cholera, tuberculosis. Very often advice can be given concerning cleanliness, personal hygiene, etc., and one must also constantly remind them of it. Psychology has

much to do in the treatment of diseases. Many are cured with very little medicine, but by mere kindness and sympathy both in words and deeds.

Two or three months ago a very sick woman had to be brought two days after her confinement to the hospital from a distance of eighteen miles. Unfortunately it happened to be the middle of the night, and several heads were put together to decide what time would be the best for moving her; it was decided to move her at once, since the whole village was likely to turn out to honor the occasion.

When this decision was announced to the women their only objection was the difficulty of combating the evil spirit on the journey: the sick woman was considered unclean for thirty days after the confinement. After arguing for half an hour, they found their objections were of no avail; and again they had to put their heads together to combat the evil spirit on their travels. They started to collect slippers, a broom, and an iron rod as weapons. These unnecessary implements were discarded when it was explained that the car was made of iron, and that one of the occupants had on a pair of shoes, and the journey came to an end to everyone's satisfaction.

One of the great advantages of serving our countrymen with medicine as our background is that we are able to reach the hearts of many whom we might not have been able to reach had we tried by preaching alone. A great part of the service rendered by Jesus was that of a physician, and time and again we read of the ways in which he was able to preach the way of salvation to His patients with healing as an incentive. This being the case we cannot but accept the fact that medical service has had much to do in the furtherance of mission work, and without it progress might have been extremely slow.

Leading Christian Women of Madura. *Top row:* Mrs. Manuel, Birds' Nest; Miss J. Shadrach, C. H.*; Mrs. Paul Roy Thomas, wife Pasumalai pastor; Mrs. Daniel, C. H.; Mrs. Esther Job, C. H.; Miss M. Joseph, C. H.; *Second row from top:* Miss Davamani, C. H.; Mrs. J. James, C. H.; Miss Abraham, C. H.; Miss Jesudasan, C. H.; Mrs. E. E. Ephraim, B.; Mrs. Fenn, L.P.N.I.; Mrs. J. Devasagayam, Centenary Band; Mrs. Pannusamy, L.P.N.I.; Miss Dyriam, C. H.; *Third row from top:* Mrs. Chimiah, Municipal School; Mrs. Davadason, B.; Miss Elizabeth, Secretary Christian Women's Association; Mrs. Joseph, B.; Mrs. Devasirvatham, B.; Mrs. Thangam, wife West Gate pastor; *Bottom row:* Mrs. Samuel, West Gate School; Mrs. Asirvatham, B.; Mrs. Jothimuthu, L.P.N.I.; Miss Kennett, Women's Hospital; Miss Taylor, C. H.; Mrs. Paul Devaraj, wife American College professor; Miss S. Davamani, C. H.

*C. H. stands for Capron Hall, L.P.N.I. for Lucy Perry Noble Institute, B. for Biblewoman. The eighth, ninth, tenth, twenty-third are graduates of Woman's Christian College, Madras.

Second Fiddle to a Man of Pith

By PAUL RUSSELL REYNOLDS

AMONG the many interesting experiences in life, one has fallen to me recently which provides new surprises. I refer to that of working under an able and aggressive Chinese superior. Mr. S. C. Yui (The S. C. stands for "Clear Heart") is principal of our Memorial Middle Schools and I am second in command. By law a foreigner cannot stand at the head of an educational institution. In some cases the Board of Trustees invites a man as principal who is more or less of a figurehead. In other cases the Chinese leader may be young, or over-polite, or not sure of the financial backing of the foreign mission group, and so in the long run the foreigner really "runs the show."

Here at Fenchow, may I assure you, there is nothing like that. Yui is a man of pith. The National Committee of the Y.M.C.A. have tried at various times to get him for almost any job he would be willing to accept. He was for several years in charge of the varied and extensive educational work carried on in the armies of Marshall Feng Yu Hsiang, when that stormy petrel was a major factor in the Chinese political situation. He has studied in America and Europe. He knows the Danish "folk-schools," the German "gymnasia" and the British public schools from first-hand observation.

He is a Christian but in a very new (or very old) sense. He believes that Jesus really came to make all things new. He thinks that religion can be a terrific force to turn men inside out and drastically make over society. He is so radical that two years ago a public warrant was out for his arrest as a communist. There were three main counts against him: (1) A Christmas sermon he preached on "The Jesus of the Poor"; (2) the fact that he dug down in his own pocket and paid for bed quilts for poor students whom he found to be cold at night; and (3) that when upon his arrival in the school he found the servants were being paid in depreciated Shansi currency while teachers and principal were paid in silver, he immediately ordered all servants' wages to be paid in hard cash also, the same order to be retroactive from the beginning of the year.

He is an executive. This school has really become a new place inside and out since he got to work on it. We do not putter around with halfway measures. We do not plant a few trees. No. We get them by fifties and hundreds from Dr. Watson; by other hundreds from the District Reconstruction Bureau, and then we turn out students, servants, teachers, bystanders, and we dig holes, carry water, get in the trees, and then carry more water. Old dusty cart trails are abolished and brick roadways built. Sidewalks appear over night. Attractive arbors appear with stone tables and seats, and vines climb hastily up to complete the ensemble.

The library can only seat about twenty students, so it is made into a stack room and the chapel which adjoins becomes the library, and a new and very attractive chapel is built. Dr. Watson, with his long experience with trees and flowers, Mr. Simpson, the agriculture expert of Changli, and Mrs. Reynolds are called into consultation. Dozens of eager students with spades and baskets and water buckets are at their call and within a few days the chapel grounds are thoroughly and beautifully landscaped.

School "clean-up" day becomes chronic. Even the foreigners, some of whom have lived in shabby, easy-going China so long that they no longer see ragged corners—why they get cleaned up also. They are politely invited to share in the general shakeup, and if they do not snap into it, squads of grinning students appear to help them set their yards to rights.

It is a new sensation for chronic leaders to have to submit to being led and sometimes they fumble a bit as to just how to take it. Mr. Yui has the strengths and weaknesses of the executive type, perhaps magnified by the fact that he is sensitive and feels very deeply the slow-goingness and failure-to-get-things-done-ness of China. People get rubbed the wrong way, feelings hurt, rights infringed, but things get done.

Our students used to straggle in for a month after school opened. Now we have two days for registration, and payment of fees, and the third day a fine for late registration. Added fines follow each day for a week and then the school closes. Nobody else can enter even though it be the star basketball player or the favorite nephew of the Chairman of the Board. Ailing grandmothers and broken cart axles make no difference. When the staff were discussing the matter Mr. Yui practically paraphrased "Let the dead bury their dead" . . . the school goes on.

Mr. Yui believes that a school has a responsibility toward the community around it. For instance, he gave an order for some tables to a carpenter shop which had no doubt been delivering orders a few days late since the time of Confucius. Well, they brought in this order as per usual and Mr. Yui refused them. The head man of the shop came around and asked me to intervene. I asked Yui about the matter, saying that the Girls' Department had gotten along without those tables for thirty years and four more days would not seriously threaten their backbones or their morals.

He said the United States and all its inhabitants could sit around under a gourd vine and drink near beer or nearer beer all it wished, for the U. S. A. had gone "into high" long since, but that if China ever expected even to get within sight of the procession she had to RUN and run NOW. We cannot make over all China but we can and must train our own students and our community—"and," he added, "next time that shop will deliver on time." They did—ahead of contract.

He assigns me tasks and I do them. He asks how I am getting along on particular bits of work and indicates that there are other things waiting—and I speed up. He points out my mistakes and I try to do better. He asks for my suggestions and help and I give him the best I have. He shows that he is fond of me and my heart grows warm toward him. . . . Life here is strenuous, interesting, sometimes puzzling—never dull.

Steps in Advance by the Chinese Church

By WILLARD LIVINGSTON BEARD

ONE year ago the Mid-Fukien Synod of the Church of Christ in China made a big advance when it authorized a program of Rural Evangelism, and also joined up with the Youth Movement.

This year it is with the young people again and at its annual meeting in November a committee was appointed to work with committees from other churches to organize the Union Rural Service Committee under the Fukien Christian Council. The rural communities in the region of Foochow are likely to get help. The University, the Union High School, the church, the government, and several public and private ventures are starting work in that line.

The Synod ordered a positive advance in self-sustaining work. For the last few years the minds of church leaders have been gradually,

Rev. Hung Seng-huang

very gradually, swinging from placing its major hope in foreign money, to placing it in Chinese money. In former years when the subject was discussed a foreigner was delegated to open the discussion. At this annual meeting it was introduced by Chinese and the Chinese delegates told the Executive Committee to get busy and do something. The committee has already selected a subcommittee to adjust salaries and to apportion all grants from the Board; they receive no money from the sum they apportion. Endowment, stronger churches helping the weaker, two or more churches uniting to call and support a pastor, are in the plan. The Executive Committee was also told to start something in the line of training church leaders.

The action that caused the greatest joy was the vote to ordain two young men as pastors: Mr. Iu Soi-ling and Mr. Hung Seng-huang. Both are alumni of Foochow College and both hold the B.A. degree. The closing session of the Synod annual meeting was the ordination service. Every ordained pastor, Chinese and missionary, took some part. Nine Chinese pastors and three foreign pastors wore gowns or surplices, the candidates wore gowns, the choir of fifteen wore surplices. Each of all these carried a lighted candle in the processional. The twelve pastors placed their candles, still burning, in candlesticks standing on the pulpit table.

The ordaining prayer, in Mandarin, was by Dr. Kepler (secretary of the Church of Christ in China). The benediction was by the oldest pastor present. After the benediction small candles were distributed to all in the audience of some two hundred.

Rev. Iu Soi-Ling and Family

The whole service was impressive, devotional, inspiring: a fitting close for the Annual Meeting.

Apportionment Receipts: Sign of Hope

By CHARLES C. MERRILL

THOUGH the provisional report of apportionment receipts for the calendar year 1933 made at the Mid-Winter meetings at Evanston shows a loss of $437,060.00, or 22 per cent, over 1932, it is nevertheless encouraging to note that *the percentage of loss* has steadily decreased during the year. On June 1st the loss was 36.7 per cent as compared with the same period the year before; September 1st, 29.4 per cent; November 1st, 28.3 per cent; December 1st, 27.3 per cent, and at the end of the year 22 per cent. Whereas during the last forty days of 1932 the percentage grew worse, going down from 12.9 per cent to 17 per cent, during the same period this year it grew better, going from 27.3 per cent to 22 per cent. Here is a real basis for believing that *the corner has been turned* and we are on the upgrade.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

A Dead Church

Someone tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Within the awe-inspiring entrance was an offering plate of elaborate design for the offerings of fashionable worshippers. But—and here the artist's idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Missions," and right over the slot through which *contributions ought to have gone* he had painted a huge cobweb.

Patience Winning Out

Giving a physical overhauling to more than 700 boys and girls who come to Currie Institute and Means School in Dondi, West Africa, is one of the duties of Dr. H. Veazie Markham, who reports that the persistent emphasis on physical well-being is bearing fruit. Certain diseases due to disregard of ordinary hygiene seem to have almost entirely disappeared, although they used to be universal. "I am greatly impressed," says the doctor, "with the increase of cleanliness and hygiene which is noticeable on every side." No matter how large the hospital, there seems always to be an endless line of sick folk taxing its facilities. The new hospital is practically finished, and already is being used.

"Jen"

A colored picture on the kitchen wall above the stove—the picture of a man who lived a few hundred years ago. He is now the Kitchen God for the Chinese farmers of that area. Why? Because with over a hundred persons in his family extending over several generations, he so controlled them that never a word of quarrelling was heard. One day the head of the tribal district came to find out the secret of such a peaceful household, which was by no means common. The old man called for a piece of paper. He wrote, one time, ten times, one hundred times, the same word—"Jen." This, being translated, means "Patience." Self control through love—that was the secret. The mother of this peasant home is a devout Buddhist—her sons, grown young men, are active Christians. Yet the mother extended warm hospitality to Miss Jessie E. Payne of Paotingfu when she visited them. Never a cross word do these sons use when mother's demands are unreasonable. Never do they ridicule her faith. Soon, without doubt, the patient Kitchen God will have to give way to One greater than he in the art of living.

Hello, Lintsing, Are You There?

Six thousand dollars a year have been promised by Lintsing and neighboring communities toward keeping the Lintsing Hospital running, and a Board of Managers, including members of the local community, is being organized. Progress marked by the installation of telephone connections in almost all the county seats of Shantung and Hopei also is reported by Rev. Dean R. Wickes of Tehchow, China. Lintsing Hospital has a phone. The local officials insisted on this, so that they might get in touch with the hospital quickly. "Banditry is becoming less and less in this part of the country," Mr. Wickes also states, "largely due to the constant efforts made by the Government to stamp it out. A rural coöperative has been organized. A number of important banks in various parts of the country have begun making loans to rural cooperatives with a view to improve economic conditions."

"I was very informal"

So enthusiastic over the bee stalls which Vadala was demonstrating at the Government Fair was Robert W. Fairbank of Vadala, India, that he forgot his listener was none other than the King Emperor's representative, His Excellency (H.E. for short) Governor Sykes. Various aides found it necessary to bury their grins in handkerchiefs, but His Excellency was genuinely interested and appreciative of the efforts of the mission and of P. C. B. Balaram, bee expert and trained rural leader, who is throwing his energies into raising the standards of life in the villages of his own land.

Can Christianity Meet the Challenge?

Conditions in China are apt to become worse instead of better in the opinion of Miss Jessie E. Payne of Paotingfu. Old Man Depression has really just begun to be felt seriously in her area. To be sure, the permanent condition of the average Chinese farmer would be considered "depression" to most Americans, but this year Chinese farmers are finding it impossible to dispose of their crops at any price. The local bank, says Miss Payne, which has served the community for over 100 years, finds itself in a precarious condition, because it has bought cotton in the field at planting for a price much higher than it can now get. But returning from a three weeks' teaching and visiting tour in the villages, Miss Payne declares: "Never were people more eager in asking for the message of the Christian Church. For China I believe it must be Communism or Christianity. If Christianity has enough virility to change the present capitalistic order, it may come through with a new life that shall be for the healing of the nation. If it cannot meet the present crisis, there may be even greater tribulation than in the early days of reform in Russia, for the Chinese peasant is superior to the old Russian peasant."

Harvests

To an outcaste village ten miles from Pasumalai, India, came a widow who had chosen the Christ-way while living in Ceylon. So devoted and love-filled was her life that recently twenty others came to the church in Pasumalai for baptism, saying, "We want the Savior which she has." About a dozen of Pasumalai's finest lads, mostly from high-caste homes, who have lived for several years now with Christians, have decided to become Christians themselves. "We wish to renounce idolatry," they said, "to worship a god of justice and love, and to unite with Christians everywhere in following Christ." As a symbol of his changed point of view, one boy brought back with him from his village a leper with the intention of getting him into the Leper Hospital.

Religion That Produces Results

For five miles Rev. Clarence F. McCall of Niigata, Japan, tramped through four and five feet of snow with an earnest Christian Japanese lawyer who had invited him to his ancestral home in the mountains to hold some public meetings. These were conducted in the building of the Young Men's Association (a patriotic organization) and in a Buddhist temple, at which time Mr. McCall gave an illustrated address on the Life of Christ. Many conversations were held with smaller interested groups, and one young man who bought several books later traveled four or five hours by train to see Mr. McCall and buy a good Bible and other books. Following that visit he missed only two services in the nearest church, which was two hours from his home. Later he was baptized and his influence is being felt throughout the community. Even his father, a Buddhist, known as a "hard man," and very argumentative, seems to be getting along better with his neighbor.

Here's Your Chance

to help a fine work. Dr. Frank C. Laubach of Dansalan, Lanao, Philippine Islands, feels he can do an increasingly effective work among the Moros if he can secure a stereopticon lantern and some Biblical slides. Perhaps your church or society has a discarded lantern now that the movies are so common, which you would be glad to send him, and possibly there are slides tucked away that would renew their life of service if sent to the Philippine Islands. If you are interested, get in touch with Harvey L. Meeken of the American Board.

Another Case of a Small Package

Mwanyadzeni has a big name, but she is really a small person physically. Trained as a nurse by Dr. William T. Lawrence of Mt. Silinda, East Africa, she stepped capably into the breach when he went to Cape Town with Mrs. Lawrence. Her activities included the welcoming of several sets of twins, one such duo being born to heathen parents holding the old superstition about double blessings. The babies were brought to the Mission, however, and not injured. Mwanyadzeni bathed them, gave them a proper milk formula, and assigned them to the Domestic Science Class at the Mt. Silinda School as lively projects. The girls began making clothes, and after six weeks, any aversion to twins must have been completely dissipated, as the girls mourned sincerely when the babies were transferred to the Orphan's Home at Mt. Silinda.

Television Section — Station ABCFM

All the Way to Panguil Bay—A Travelog of Two Ladies

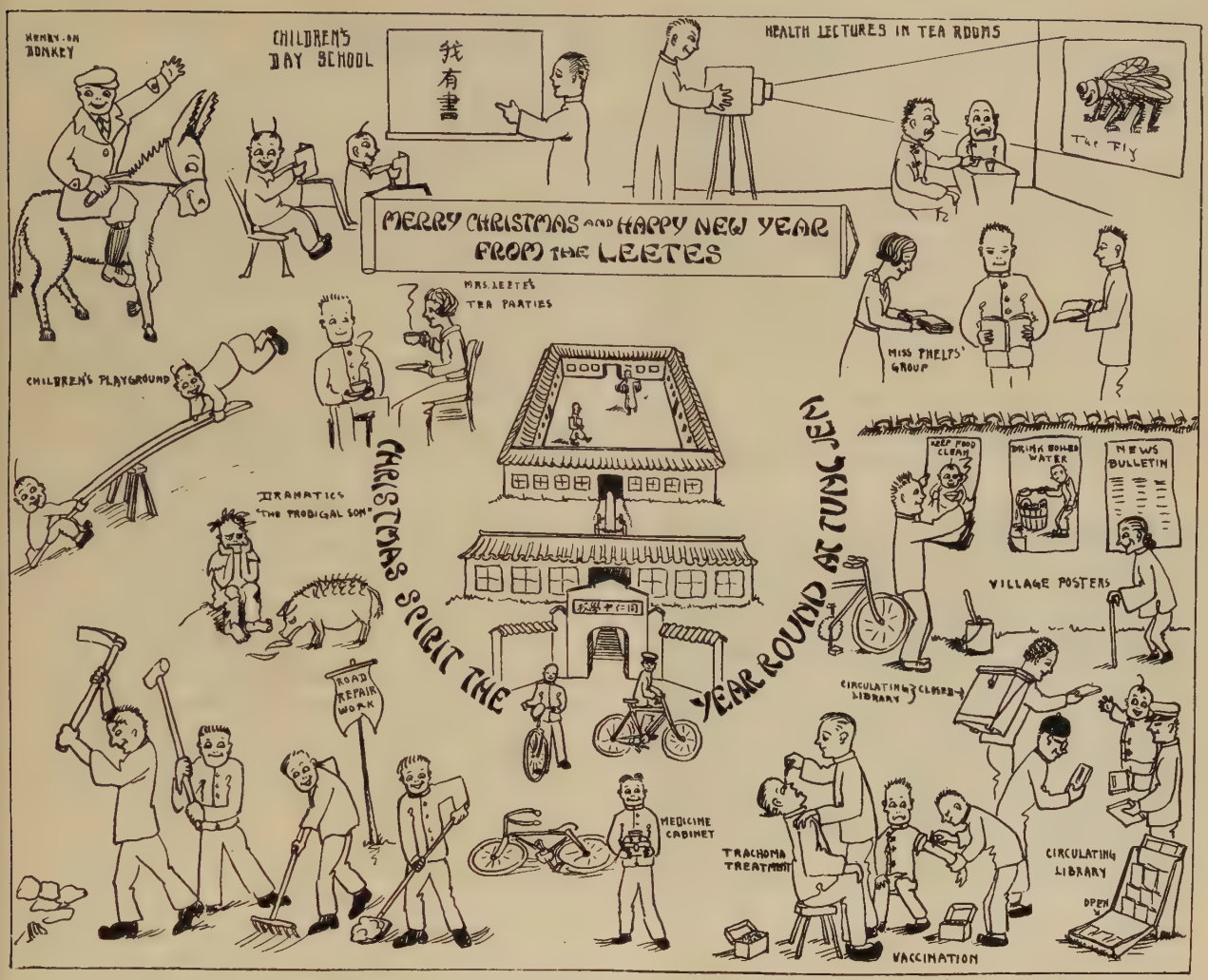
Long legs are a liability if you travel in a bus in the Philippines, say Mrs. Frank J. Woodward and Miss Minnie K. Schultz. Seats are built for short Filipino legs. You may also find a lively chicken or a fat little pig under the seat!

After the bus you hop a steamer. The church at Lala you have come to visit is made of nipa and bamboo with dirt floors, rude benches, but a plucky and pioneering congregation.

Somewhere en route you trot along in this "tartanella," (*above*) and returning you ride, like Mrs. Woodward, on top of 16 bags of corn piled in a cart drawn by a tractor!

NEXT! Change cars for the decrepit old Ford, sans lights, sans horn and with doors that have to be held on by the passengers. When darkness falls Miss Schultz produces a flash-light. So, with the driver yelling to clear the way these ladies bump and careen into a village to stay the night.

Next morning a native canoe takes them to the launch that carries them on the last lap of their journey which has taken from Thursday morning until Friday morning. They land near Lala and walk through fields of rice and corn to the home of their hosts Mr. and Mrs. Garcia. They leave behind them new courage and a Dorcas Society.



A Kaleidoscopic Kristmas Kard from the Leetes of Paotingfu, North China

"Road work" is one of the popular forms of social service among the boys in the Paotingfu school, says Rev. William R. Leete, who explains that each "gang" has a color, a flag and a leader. Thus a real sporting spirit is evoked.

The School on Wheels is making a great contribution through students who use their bicycles to carry important news items, written in large, legible hand and couched in simple language, to be posted on the walls of the village schools or churches. These villages have no mail service or newspapers, so even the teachers and well-to-do farmers know nothing of what is going on in the world outside.

To combat the evils of drink, gambling, drugs and the like, and to introduce ideas of hygiene, the students again jump on their bikes and pedal forth with charts, books, and illustrated lectures.

"Vaseline, aspirin, castor oil and iodine"—this is not a college yell, just four of the twelve medicines which go into wooden boxes and are carried from the school by young men who have successfully completed a course in first aid and lay "doctoring" and who go out during summer vacation to the villages where they vaccinate and give aid to people who receive them hospitably. Space will not permit further explanation. Study the little figures and see the varied lines of service and training carried on in Paotingfu.

The Cry of Rachel

A Program by Marion Ballou Fisk

In Preparation: Secure pictures of babies and tiny tots from all parts of the world, and mount them so they can be passed around as their country is being presented in the program. These may be gathered from any source, but especially interesting ones may be found in the "Television Section" of The Missionary Heralds for December, 1932; February, May, July, August, September, and October, 1933, and the June, 1933, cover page.

Ask each lady to bring to the meeting a baby picture of herself.

Worship Suggestions

Hymn: "Love Divine, All Love Excelling."

Bible Story: Matt. 18: 1–6, 10–14. Mark 10: 13–16.

Hymn: "I Think When I Read That Sweet Story of Old." (May be sung as a solo.)

Reading: (If available) "The Beginning," from *The Crescent Moon*, by Rabindranath Tagore. (Published in *Great Companions.*)

Prayer: For babies everywhere, for fathers and mothers, for schools and church schools, for teachers, for hospitals, for nurses, for doctors, for all who have in their hands the lives and souls of little children.

Roll Call: Ask each lady to rise and show her baby picture, naming the most serious disease she had before she was five years old, but omitting any symptoms, treatments, or complications.

Leader: There are two pitiful references to little children that I want to read. Jer. 31: 15. This prophecy was fulfilled generations later, when Herod slew all the boy babies in the neighborhood of Bethlehem. Matt. 2: 16–18. Think of the inconsolable grief of those hundreds of weeping mothers, who hadn't even a chance to save their babies from the cruelty of the blood-thirsty king!

I have asked you to bring pictures of yourselves when you were babies, and as you look at yourselves as you were twenty-thirty-forty years ago, I want you to think back to your own helplessness. Feet you had, but you could not walk. A mind was yours, but you could not think. You had a tongue, but you could not speak. You knew hunger and cold, but you could not make your wants known except by tears and feeble cries. A fall might have crippled you; an hour's neglect might have snuffed out your life. Disease lurked by your cradle, accidents followed your footsteps, but through the Providence of God and your mother's tender care you were spared. It is said that half the children born into the world die before they are five years old. In our roll call you gave a fairly complete list of the illnesses that afflict babies everywhere, but being born an American child, you had more than an even chance of reaching maturity. Had you been born in India, or Africa or Turkey, your lot would have been far different. In Africa, where superstition holds the people in its clutch, and nothing is known of prenatal care or mother-craft, six, or even eight children out of every ten, die in early childhood or infancy. India's infant mortality is almost as great. There indeed can the voice of Rachel be heard, "weeping for her children."

Today we are going to study about some of the wee folks of other lands—black babies, brown babies, yellow babies, as dear to their black or brown or yellow mothers as our children are to us. As these stories are told, may we have that "divine imagination" that shall give us loving sympathy with these "Rachels" of the world and their children.

Program

First Speaker: Babies Beneath the Southern Cross.

Material: "A Ship Came Sailing in from Africa," Missionary Herald, October, 1932; "Your Mercy Is Never Ending," page 13, Missionary Herald, January, 1933; "Mother Love Universal," page 258, Missionary Herald, August, 1933; "African Mothers in Conference," page 293, Missionary Herald, September, 1933; pages 224–225, Missionary Herald for July, and pages 326–327, Missionary Herald for October, 1933.

Second Speaker: Tiny Tots from China.

Material: "In Her Leisure Time," page 55, Missionary Herald, February 1933; "Grandmother's Gifts," page 364, Missionary Herald, November, 1933; "Helen Dizney Tells of Her Hospital," *Guest Book*, 1931.

Third Speaker: Kiddies from the Sunrise Kingdom.

Material: "Health Campaign Needed," page 35, Missionary Herald, January, 1934; "God in This Place," page 89, Missionary Herald, March, 1933; "New Glory Kindergarten," page 238, Missionary Herald, July, 1933.

Reading or Solo: Japanese Lullaby, "Sleep Little Pigeon."

Fourth Speaker: Little Folks from the Crescent.

Material: "Pounding the Babies," page 143, MISSIONARY HERALD, May, 1933; "A Kurdish Baby's Bath," page 144, May, 1933.

Fifth Speaker: Wee Neighbors in the South.

Material: pages 307–309, MISSIONARY HERALD, October, 1933; page 355, MISSIONARY HERALD, November, 1933.

Sixth Speaker: Children of the "Coral Strand."

Material: "With No Bands," page 55, MISSIONARY HERALD, February, 1933; "Never Enough Hospitals," page 186, MISSIONARY HERALD, June, 1933; "A Moses for the Crims," page 355, MISSIONARY HERALD, November, 1933; "American Dump Heaps . . . ," page 35, MISSIONARY HERALD, January, 1934; "Dr. Grace Kennett," *Guest Book,* 1931.

Closing Hymn: "By Cool Siloam's Shady Rill."

Benevolence Exposition, Oak Park

The idea for this exhibit came from the Century of Progress. It was held in order to show the members of the First Church how their benevolence money is spent, to visualize for them the projects of their church and of the Congregational Boards.

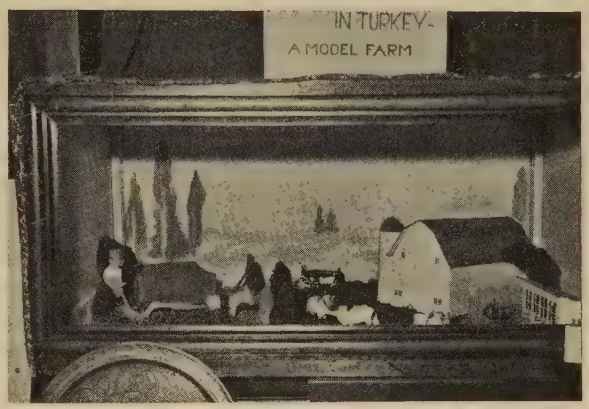
It was a success as to numbers; it was a success in promoting regular fellowship among church members, in freshening the interest of the hundred or more who helped to prepare it, in creating an international atmosphere, taking people out of their local environment for a time.

It made some people change their minds: they told the pastor, Rev. Albert Buckner Coe, that, whereas they had intended to drop their pledges to benevolences, they now would continue them.

The different societies of the church were assigned different tasks. Fourteen booths demonstrated, each the work of a different project: Tougaloo College and Lincoln Normal School; Ministerial Relief; Pilgrim Foundation at the University of Illinois; Africa; Westville Community Center among the mines of Southern Illinois; Turkey, a model farm at Gaziantep; the Indians—Normal School at Santee, Nebraska; Chinese Pavilion; and six more.

In the booths were articles of clothing, dioramas, native foods, sandbox model of an African village, oil paintings, posters, photographs, souvenirs, antiques, old books, an Indian tepee with real tom-toms for sale, Chinese banners and many other things.

There were stage performances: Polish folk dancing and songs by a group from Laird House, Chicago; American Indian skits; "From Sun to Sun in Taiku Hospital"; entertainment by members of the Bulgaria Mission; a scene from the Southern mountains; a college skit; a pageant of the Nativity by the mothers of Laird House. The pastor's brief but complete statement of what it was all about, was most important. He called attention to a large poster giving the benevolence figures of the church. Mrs. C. E. Hemingway and Mrs. Edmund A. Osbornson were Exposition Chairmen.



DIORAMA OF EXPERIMENT FARM, GAZIANTEP

"The Pences might not recognize their equipment," says Mrs. McCord.

At the annual meeting of the church a few nights later the report of the exhibit included this:

"Should they ask you in the years hence
Whence these legends and traditions,
I should answer, I should tell you:
'Reverend Albert Buckner Coe said,
"Show the people how we do it;
Show the laymen where their cash goes." ' "

The United Missionary Magazine Plan

Prepared by a Joint Committee of Representatives of the American Board and the Home Boards and Adopted by Both Groups at Evanston, January 23, 1934

I. Nature and Function of the Magazine.

A United Missionary Magazine for our Congregational and Christian churches should advocate and interpret the modern missionary enterprise as a practical expression of the Christian motive, to feed the interest of those already interested and to challenge the attention of all alert Christian men and women.

It should be guided by a thoroughly unified editorial policy, adequately representing our total Christian enterprise at home and abroad.

II. The Name.

The Missionary Herald
At Home and Abroad

III. Administration.

The magazine should be controlled by the American Board and Home Boards jointly. The legal title to the name Missionary Herald and the good will and tangible property to remain with the American Board as heretofore.

IV. Organization.

A board of eight Directors: four of whom, including one executive officer and three other persons not salaried employees, shall be chosen by the American Board and four, including one executive officer and three other persons not salaried employees, by the Home Boards.

These Directors shall be elected by the Prudential Committee of the American Board and by the Board of Directors of the Home Societies, at their respective annual meetings, as follows: At the first election two shall be elected by each body, to serve for two years, and two to serve for one year. At each subsequent annual meeting two shall be elected to serve for two years, with such additional number as may be necessary to fill vacancies. Those so elected shall take office on the first day of February following their election.

V. Duties of Directors.

The Board of Directors of the Magazine shall elect from their own number a Chairman, a Secretary, and a Treasurer. These officers shall perform the usual duties of their respective offices and shall constitute an Executive Committee to act for the Board *ad interim*, subject to such limitations as the Board may determine.

VI. Editorial Staff.

The Board of Directors of the Magazine shall elect an Editor-in-Chief, who shall also be the managing editor, responsible for the publication of the magazine. They shall also elect an Associate Editor who shall cooperate with the Editor-in-Chief in the conduct of the magazine. The Editor-in-Chief and the Associate Editor shall have the privilege of attending the sessions of the Cabinets of both boards and of sharing in the discussion of such matters as pertain to their work.

VII. Business Staff.

The Board of Directors of the Magazine shall elect a Business Manager who shall have charge of the printing, publishing, circulation, and business management of the magazine, under the general direction of the Editor-in-Chief and subject to the control of the Board of Directors.

VIII. Finances.

Each of the coöperating societies will be expected to contract for a reasonable amount of advertising at the regular space rates.

Free copies sent to missionaries, corporate members, or others shall be paid for at the regular net rate of $1.00 per year by the Board ordering the same. Free copies sent to pastors shall be paid for at the regular net rate of $1.00 per year, the expense being equally divided between the American Board and the Home Societies.

All other expenses for salaries, rent, travel, office supplies, and sundries, together with the cost of printing, publishing, mailing, and circulating the magazine shall be charged to a general expense account, against which all receipts and income shall be credited. When advances are required for operating expenses, these shall be paid in equal amounts by the American Board and the Home Boards. At the end of each calendar year, any deficit shall be shared equally by the two boards. If there should be a surplus it may be divided or held in accordance with the vote of the Board of Directors of the Magazine.

IX. **Publication Details.**

The following specifications and estimates are offered as the basis for operation for the first year.

Size: 48 pages, 7⅞ x 10¾; same as the present size of the MISSIONARY HERALD.

Price: $1.25 per year, regular; in clubs of five or more $1.00.

Publication Office: Boston.

Date of first issue: April 1, 1934, if possible.

Book Chat

Get This Book on Africa

Without a doubt "the book of the year," so far as Africa is concerned, is *Modern Industry and the African* (Macmillan, London. Order through International Missionary Council, 419 Fourth Avenue, New York, $2.50 cloth; $1.25 paper).

This is the report of a Commission of Inquiry, J. Merle Davis, Director, sent out in 1933 under the auspices of the Department of Social and Industrial Research of the International Missionary Council.

The Inquiry covered the copper belt of Northern Rhodesia. It envisaged the impact of European civilization upon the African native as a whole, and undertook to analyze the position of Christian missions in this impact and all its relationships.

After consideration of the sociological, economic and governmental problems, the Report turns to The Problem for Missions: the impact of the mines upon missions; the missionary occupation of the copper belt; social welfare and missions; education and the copper belt; economic implications; government and missions; the church and the copper belt; and finally, a summary of recommendations covering (1) social welfare and missions; (2) economics and missions; (3) government and missions; (4) the task of the church; (5) education; (6) missionary personnel and preparation.

There is an interesting chapter on the so-called Indirect Rule practiced by the British authorities in Northern Rhodesia; also a chapter on The Relation of Missions to Government, with perhaps special emphasis upon the necessity of a mission adapting itself to that Indirect Rule in which the Government deals through chiefs.

Food for thought is supplied in the chapter on The Church and the Copper Belt. One cannot read this and easily vote to weaken any of the missionary forces in Africa.

The last chapter, namely, that which gives a summary of recommendations, is of inestimable value to mission board administrators and to missionary leaders. In work for every type of community the central educational emphasis of missions should be directed toward preparing Bantu youth to serve the needs of Bantu rather than European society. The Commission lays emphasis upon the employment of trained Bantu mission workers in the Rhodesias and other parts of Africa, this being the best strategy for the Christianizing of Africa.

As for missionary personnel and preparation, the Commission particularly points to the need of selecting candidates who are prepared in the field of social welfare activities, community planning and betterment, both urban and rural, who will meet the requirements of the new social groupings that are appearing as a result of the opening of the copper belt. Of basic importance also is the equipping of men and women with experience and ability in the agricultural field and the upbuilding of the life of the rural community. Of course the missionary should learn how to work with Government officials, believing that the latter are in their own way as earnest and as determined as the missionaries are to bring about the best solution possible of the problems faced.

"Christian Mass Movements in India"

In these days of keen criticism of foreign missions here is a book (*Christian Mass Movements in India*, by J. Waskom Pickett, Abingdon Press, N. Y. $2.00) whose record of glorious achievements gives joy and inspiration. The author, a missionary of twenty-three years' experience in India and a classmate of Dr. Stanley Jones, was deputed by the National Christian Council of India to head a study of the "mass movements." We learn that mass movement consists of the adoption of Christianity by part or by all of a caste group living in one or more villages in India. Although the majority of converts are of "untouchable" origin, in three of the areas studied these movements have stimulated similar awakenings among neighboring high-castes. Several thousand Christian families in ten different areas from north to south were selected for a most painstaking study. Leading non-Christian neighbors

were also consulted. The reader of the resulting book will be deeply interested in the information thus afforded on such subjects as the economic, social, cultural, moral, and spiritual condition of these converts both before and after conversion, "rice Christians," proselytizing, the relations between mass movements and the Indian Church, etc. The following statements challenge and deserve the widest attention in the West:

1. Mass movements are God's chief ways of winning the people of India to Christianity. Probably fully 8 per cent of India's six million Christians owe their connection with Christ to these movements.

2. Mass movements usually started through efforts of individual converts who proceeded to win over their caste relatives in their own villages. "Westernization" is at a minimum in the results achieved.

3. *Where resident workers have trained the converts in Christian worship and teachings* these converts stand far above their non-Christian neighbors in cleanliness, abstention from idolatry, in literacy and Christian character.

4. Despite the current depression, the economic and personal resources of the Indian churches are steadily increasing. Yet in four of the ten areas studied the Christians are so widely scattered and so "desperately poor," that "for the missionary societies to make no provision for an additional staff . . . would amount to a repudiation of obligations. . . . There can be no justification for reversing the Pauline teaching that the strong ought to bear the burdens of the weak, so that the weak are compelled to bear the burden of the strong, nor for the assumption that the strong ought not to bear their own burdens lest the weak also place upon them their burdens." (Page 349.)

EMMONS E. WHITE

International Review of Missions

One of the best features of the January issue of the *International Review of Missions* is the survey of the present world situation. We do not know anything better in all missionary periodicals or literature. The editors are remarkably well qualified for such a survey. We shall not soon forget their handling of the ten-year period from 1922–1932 in covering the principal events and developments of the work in different parts of the world.

The present study (January) takes up the tale at the point at which it was left in that series and brings it down to November, 1933. The countries surveyed are Japan, China, South East Asia, India; Turkey and the Balkans, Syria, Palestine, Egypt, Persia, Iraq and Arabia; then Africa, Latin America, the Pacific; and finally

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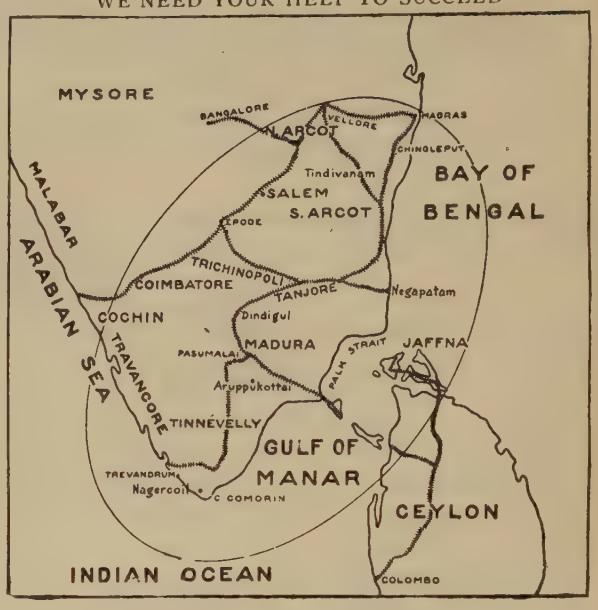

MAP OF THE MADURA MISSION

the sending countries. The situation in the work among the Jews is dealt with in a separate section.

In each case the writers have given a preliminary sketch of the prevailing political and economic conditions as a background for their account of the work of the Church, and the result is an excellent bird's-eye view of the world situation which the student of contemporary affairs, whether or not he is particularly interested in the part played by missions, should find valuable.

The *International Review of Missions*, as our readers know, can be secured through the American office of the International Missionary Council, 419 Fourth Avenue, New York. It sells for $2.50.

And by the way, the *Review*, which has appeared in the same cover since its inception twenty-two years ago, will now be issued in an "old gold" cover paper, with a new setting that brings it into line with the present-day high standard of printing at its best.

Books of Devotional Character

That great British Christian in India, C. F. Andrews, has followed his *What I Owe to Christ* with perhaps an even more intimate book, *Christ in the Silence*. Here he tells of his experience of Christ "in the inmost heart." He bases much of his thought upon a simple, personal exegesis of John's Gospel. No one can read the book without coveting the saintly author's inward peace and poise or without desiring to pursue his "practice of prayer."

Though the book is brought out by the Abingdon Press in New York, it can be secured through the Pilgrim Press for one dollar.

In her book, *I Follow the Road*, Anne Byrd Payson tells how she conducted successfully a modern woman's search for God. She got her incentive for this through reading Stanley Jones' *The Christ of the Indian Road*. She makes much of the fact "that human development is the result of human experience, and that the mind may be educated to the highest of human experiences, namely, the consciousness and comprehension of Christ." The modern first meets the Master in mood and mind, not in the mysterious precinct of the miraculous. Christ can be found through the controlled mind. The author has found by experiment that "those who cease to day dream and deliberately practice a thought pattern will find a thousand graces of which they did not dream by day or night, if the pattern be founded on a thought or act of Christ or on one of His company."

A Chapter of Church History

The writer of *The Collapse of Christianity in Asia from the Time of Muhammad to the Fourteenth Century*, by L. E. Brown (Cambridge University Press, $4.20) is a professor in the Martin School of Islamics at Lahore. He has made thorough and scholarly investigation into the history of Christianity in Western Asia during the period indicated, and particularly as regards the relation of Christianity to Islam and the missionary thrusts of the church during that period. The book is of great value in revealing not only what happened to Nestorian Christianity during that time, but also the cause of its practical disappearance. It is a chapter of church history which has more than a passing interest. For example, among the reasons put forward for the decline of Christianity are: (1) the fact that the church accepted the current Islamic view that worldly success is proof of the truth of a religion; (2) the fact that Christ was presented and his claim supported not upon the base of his own teaching and intrinsic character but upon the alleged fulfillment by Jesus of Old Testament prophecies. The failure of Nestorian Christianity in China is also given illuminating treatment and explanation.

H. V. W.

Facing the Future

Macmillan has brought out an interesting symposium on American Protestant Christianity. It is entitled *The Church Looks Ahead* ($3.00). Its keynote is progress. Its authors are for the most part Methodists of note. Within its three main divisions (The Mission of the Christian Movement, The Message of the Gospel, and The Method of Organized Christianity) practically every question of importance is handled intelligently and vigorously by an experienced writer. Such sub-

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FOR ILLUSTRATED BOOKLET, WRITE

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston, Mass.

jects as Modern Preaching and Worship, Religious Education, Evangelism, Christian Ethics, The Christian Missionary Enterprise, The Contemporary Note in Theology, The Church College, The Country Church, and The Church in the City—not to speak of the Bible of Today and Tomorrow and the Movement Toward Unity.

The chapter on The New Internationalism is by Dr. Ben M. Cherrington, Professor of International Relations, University of Denver. Among other things this writer refers to the specific part of the Church in the great international enterprise. He feels that this task for the Church should assume priority over all others; that for it every resource of the Church must be mobilized. Nor must the Church hesitate to join forces with all men and movements whether "Christian" or not, working for the desired end or moving in the right direction. For team work between idealism and enlightened self-interest must be developed if the world is to experience the eventual triumph of the new internationalism.

"Gandhi versus the Empire"

The author of this book, Dr. Haridas T. Muzumdar, is editor of *India Review* and of the *India Today and Tomorrow Series;* he received his Master's degree in sociology at Northwestern University and his Doctor's degree at the University of Wisconsin. He attended the Lahore Session of the All-India National Congress, and at the behest of its Acting-President returned to America to present the Congress point of view to the world. He studied the Second Round Table Conference in London on the spot, and his present book embodies the fruits of this study. He has spoken before hundreds of groups in America on Gandhi and India and has also written much.

The special value of the present volume is its verbatim quotations from speeches or documents by Gandhi. A very helpful feature is the unmistakable manner in which the author indicates just what part of the text is his own, and what part is the Mahatma's. In his own text he gives an account of Gandhi's life, character and actions, a full description of his stay in London, of his attitude and his objectives. The author also presents his own opinions. These the reader may not agree with, believing them no more free from bias, rancor, and unsupported assertion than the statements of his enemies which he assails. To call a woman "a mad liar" will not help him with his American public, which will not believe him. But at least his hero's words are given in full and undistorted. There are many full-page illustrations (Universal Publishing Company, N. Y., $3.50).

Our Stamp Corner

Two stamps from West Central Africa head our Stamp Corner this month. The 70 centavos is used on local letters in the colony of Angola, and its value is about two cents. It really corresponds in use to our own three-cent stamp. The other, higher in value, equal to about one of our five-cent stamps, is used on letters which the missionaries send to their families and friends "in the states." These stamps, issued in November 1932, come in several denominations, 5, 15, 30, 40, 50, 60, 70, 80 and 85 centavos; 1, 1.40, 5, 10, and 20 angolares. At that time the rate of exchange valued an angolar at 3½ cents; while 100 centavos make an angolar.

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This, That, and the Other

Dr. Pauline Jeffery Returns

to the Missionary Medical School for Women in Vellore (in which eleven boards coöperate) after an absence of nearly two years. "I swelled with pride on seeing the new bacteriological lab which has come into being during my absence, and the bacteriophage which is being made by the head of this laboratory, one of our own graduates. It is doing perfectly wonderful things with the bacillary dysenteries which have been the most serious of problems in the past. And the little doctor who is running it, was she not just a youngster in frocks at Capron Hall in Madura when I was teaching there about seventeen years ago? I was also proud of the fact that the ice came from our own ice plant to relieve the patients with 106 and 107 degrees temperatures, and I wished the donors of both the laboratory and the ice plant would come and see what a blessing their gifts are."

The New Haven Church Union ladies have built a children's ward in the hospital connected with this school and have endowed the salary of the school graduate who enters it as the Indian doctor, and Dr. Jeffery remembers the advertisement of a campaign speech by Dr. Ida Scudder in New Haven about a decade ago. "Mrs. Delia Lyman Porter had designed the advertisement in the store window, and it consisted of a wide open door with a figure draped in an Indian *saree* about to enter. I recall the little news boy who found Mrs. Porter eyeing the window critically, and how, when he asked the meaning of the window exhibit, he had learned that the open door was to belong to a hospital or medical school building in India, and the figure was to be a patient or medical student entering it. The little boy had said, 'Wait a jiffy!' and raced off flourishing a paper, only to return in a few minutes to deposit three pennies in the hands of the astonished Mrs. Porter."

A Pastor Appreciated

One of our missionaries in India received from a certain village congregation a letter pleading for the ordination as pastor of the young preacher who had been serving them. The letter was written in English by one of the younger members, and, minus proper names, follows:

"We send our earnest *thothrams* to God above for having sent us the right person to guide us to His goal. We thank God for such an energetic God-fearing person amidst us. Sacrifice and service are his torch to lead us to the Kingdom of God. His self-sacrifice, his personal address, his path of duty are supernal and telling.

"His conversation and talks are beyond father 'Damien's' and are sweet and devotional.

"His adjustment to the society of high and low, disregarding dignity and honour are marking. Such a sympathetic, conscious and honest gentleman will be seen seldom.

"His sermons are not only short and sweet but are appealing and moulding the evil the good.

"His breadth of vision and his idealism regarding the Gospel work are appreciable. His ambition to inflate the Almighty's wisdom to the mass is enlightening to us.

"He never wields his power but gets into the society however rich and poor they may be, and conveys God's message to his loving folks.

"If the heathens were to look upon him with an eye of awe and love, and ready to admit and follow the dictates of God above; what else require to reveal his genuine God-like character?

"Our sincere thothrams to God above for having endoured our shepherd with the large sphere of experience during his very short period.

"In conclusion, we approach you most humbly through P. C. (pastorate committee) to recommend and to encourage a God sent figure by dubbing him a pastor at the nearest future."

Pasumalai's Newspaper

The first copy of *Pasumalai Progress* was issued December 4. It was written by and for the students of the high school, training school, trade school and theological school. The price of half a cent per copy paid half the cost of printing, advertisements the rest.

By the way, ninety training school men are doing practice teaching in thirty government and private schools. Adds Principal Lloyd Lorbeer: "We are gratified by the fine reputation and whole-hearted coöperation which are accorded to our students and graduates wherever they go.

First Impressions

The pioneers of the Madura Mission were so impressed with the magnitude of their task that in the second year they called for 27 more missionaries from Boston. They were so impressed with the ignorance of the people that they felt it their first duty to establish schools, and they placed great reliance on these schools as a means of evangelization. They established the first English schools in the district, as well as many vernacular schools. Some of the missionaries having come from Jaffna knew the Tamil language well, and had some appreciation also of Tamil literature and philosophy, as well as regard for Tamil social and religious customs, and the dignity of the character of the oriental people. A very impressive sight in the streets of Madura

was to see the crowd of eager listeners that often sat for hours in front of the picturesque figure of a Tamil Pundit who recited with melodious voice the stirring episodes of the Ramayana. Rev. William Wallace writes this account.

The pioneers were sufficiently impressed with the difficulties of the task of converting Hindus to Christianity, but they entertained no doubt as to the desirability and the possibility of doing so. The task was recognized to be one mainly for a native agency to accomplish, and it soon became the main work of the mission to train such a native agency. It was inevitable that American missionaries in India should feel themselves to be foreigners, and it was wise and proper on their part to cultivate the feeling that the country belongs to the natives, and that it was altogether desirable that they should assume the responsibility of religious teachers as fast as they could be qualified for the great work.

The real nature of the work of these pioneers, their conception of their mission, their courtesy towards all classes of people, their respect and consideration even for the outcaste and their avoidance of any crude and sensational proselytizing methods is clearly traceable as we attempt to follow them on their preaching tours. A venerable Mohammedan gentleman with a graceful oriental salutation challenges them. "Who are you and why have you come here?"

"I am a servant of Allah. My master sent me with a message to you and I have come to deliver it." That is the answer, disarming all prejudice.

It was clear from the outset that the people of Madura did not want any new religion thrust upon them. The missionaries were at first regarded as "Pariah English" but their devotion to their Master, and their disinterested service soon came to be recognized. The hearty support of English officials in Madura, men of such sterling character as Collector Blackburne, Dr. Colebrook, the District Surgeon, and Judge Thompson, helped to establish the mission on a high plane of respectability.

Duel With An Idol

Jeyavelu, or "the arrow of victory," a Hindu of a bold turn of mind, became convinced that the religion of the mission teacher and school was true. What were these stone gods that his people had worshipped and feared for so long? It was the Christian school and "way of life" that was bringing progress and enlightenment to the villages.

Rev. Clarence Wolsted of Manamadura, South India, tells his story. "Having made his decision, he announced it to the people. His family, friends and relatives resorted to threats after entreaty had had no effect.

" 'Young man, you had better be careful, or some terrible disaster will come to you. Make peace with the gods before they take revenge on you.'

" 'What gods?' asked Jeyavelu. They pointed to the idols, whereupon he ran and pushed one over on the ground. The family, horrified, expected to see him struck dead instantly, but strange to say, nothing happened.

"Evening came and nothing had yet happened, but perhaps the gods were out sporting in the fields and would return in the night. His mother beat her head on the ground and moaned. She had lost her son. Few who took up this new way ever returned to the old. It must be a demon that possessed the new convert and made him refuse the past. Furthermore, she and the father did not expect to see him live through the night.

"The next morning the village was all astir. One of the idols was not in its usual place. Moreover, Jeyavelu was around healthy and robust as ever, with a twinkle in his eye when the idol was mentioned. It became evident that it was not going to return of its own accord, so a search was started; it was found two days later in the center of a cactus patch, was pulled out and restored.

" 'You have escaped thus far,' said the villagers to Jeyavelu who called on them to leave the useless stone image and join with him, 'because this is a good-natured god. He has overlooked your insult. Now beware or the terrible Karuppanasamy will get you.'

" 'Very well,' said Jeyavelu, 'we will try him out. I will go and sleep beside the fierce Karuppanasamy for several nights. If he is able let him kill me.'

"Some of the Christians feared for their champion because it would be easy for some fanatical Hindu to strike a blow in the dark to avenge the god. Then the cry would be raised, 'See what the god has done. The god has vindicated himself against this foolhardy man.'

"But Jeyavelu slept beside the much-feared idol night after night. He has proven before his people that all these idols are only of stone. He has broken the tradition of ages, and has called his people from a religion of fear and superstition. His has been an unusual way of professing his religion."

Memorial Tablet to Robert A. Hume

was dedicated December 10, in the United Church, New Haven, whose pastor, Rev. Raymond Clapp, thus led the service:—

"We dedicate this tablet to the honored memory of Robert Allen Hume, for fifty-three years a missionary of Jesus Christ to India, whose exceptional energies and unusual talents were given in utter devotion to the Master he loved and served in the assurance of the everlasting coming of the kingdom of light and love in Christ.

"We dedicate this tablet in grateful recognition of the fact that his membership in this church for sixty-four years, a membership which he cherished and honored, was a constant witness to us of our privilege

and obligation in sharing the world-wide work of the church commissioned by its Master to labor and pray that His kingdom may come on earth.

"We dedicate this tablet as representative of the missionary devotion and enterprise of this church for more than a century past. No other visible memorial appears on our walls to a noble company from our fellowship, including several members of Dr. Hume's family, which has given distinguished service in foreign lands. He would rejoice to recall constantly to our memories these fellow-workers whose names are in the book of life." This is the tablet's inscription:—

ROBERT ALLEN HUME
Author-Statesman-Friend of India
1847-1929
Member of this Church 1865-1929
Congregational Minister
Missionary to India 1874-1927
Founder Ahmednagar Theological Seminary
First Moderator United Church of Northern India

A Footnote to McDowell's Article

To those who have read Rev. Henry C. McDowell's article in the February issue, "Elements of Permanent Value in the Umbundu Way of Life," the following paragraph in a letter from UNA J. MINTO in Dondi, West Africa may seem an illustration of the paragraphs under the heading, "The Way of Sacrifice."

"We expect so much of our people, and yet they have emerged so recently from the deepest gross darkness! Perhaps some of you have read in Dr. Tucker's book, *Drums in the Darkness*, the chapter on Daughters of Africa. If so, you will remember the story with which he closes that chapter, about the heathen mother who sacrificed her baby that its body might be scattered in powder form upon the unproductive field and bring a sure harvest.

"This sacrifice, *demanded by a witch doctor this very year within our own area*, has been carried out by people nominally Christian but still held in the bondage of superstition."

Rev. Carleton Hazen on Cherokee Missionaries

In our January issue there was an account of the dedication at the site of the old Brainerd Mission to the Cherokees. It is of interest to follow the westward trek of the Cherokees, and the missionaries working for them, as given by Mr. Hazen.

"Jeremiah Evarts, treasurer of the Board, visited the mission at Brainerd and met some of the Cherokees who were about to emigrate to west of the Mississippi, whither some of their people had gone in preceding years. They asked for a mission in that region, and it was authorized by the American Board that same year.

"It is easy to conjecture that Mr. Evart's influence reached some young people in his native state, Vermont; for his sister in Georgia, Vt., was married to a brother of two of the pioneers of that mission: Cephas and Susannah Washburn of Randolph, Vt. Susannah married Rev. Alfred Finney, a Dartmouth graduate; Cephas, graduating from the University of Vermont, married a cousin, Abigail Woodward. Minerva Washburn, another cousin, became the fifth member of the Randolph band which foregathered in 1819 at Brainerd, Tenn., after Cephas Washburn had served as agent of the Board for a year in Georgia.

"These five, with two young children, proceeded with horses and wagons to Mississippi where a mission to the Choctaws had been established at a station named in honor of John Elliott. They were more than a month on the way, reaching there in December; over the last sixty miles of the four hundred no wagon had ever passed.

"The following May the two men succeeded in their second attempt to reach Walnut Hills (Vicksburg) on horseback. From there by steamer they went to the mouth of the White River, then worked their way in a skiff up to Arkansas Post, where they were met by two assistant missionaries, Jacob Hitchcock and James Orr (who later married Minerva Washburn) and by two hired men. The six started on foot with three pack horses on the long journey—500 miles—up the Arkansas River to the Cherokee country, a hundred miles above Little Rock. During this journey and return they endured 'hardships which would have cooled the ardor of almost any worldly men in pursuit of almost any object.' A canoe had to be procured for those prostrated with ague and fever.

"The Cherokee Council gave permission for a mission station, and the work of building log cabins and clearing land was begun. In the fall the two missionaries returned to Elliot, and the following spring of 1821, with the women and children, they made their way on a barge down the Yazoo River to Walnut Hills, were taken in tow by a steamer up the Mississippi and Arkansas rivers to Arkansas Post, where a French crew was hired to complete the journey.

"The mission station was named Dwight in honor of the president of Yale College who was a charter member of the American Board. A boarding school designed to teach the Indian boys and girls agriculture and the arts of civilization in addition to a common school education and religious teaching was a prominent feature of the work.

"In 1828 the Cherokees were removed from Arkansas to the eastern part of the present state of Oklahoma, and it was necessary to rebuild the mission station in a new location. The name Dwight was retained. Mr. Finney's health was undermined by the hardships in that climate, and he died in 1829. A period of remarkable religious awakening began in 1830 and continued for several years. The mission was discontinued in 1860 because the Cherokees were reckoned a Christian nation.

"Mr. and Mrs. Washburn continued in the mission for twenty years, after which he requested release, and spent the next twenty years as a minister, teacher and evangelist in Arkansas, until his death at Little Rock in 1860. A series of his letters was published by the Southern Presbyterian Board of Publication in 1869 with the title, *Reminiscences of the Indians*. A copy is in the library of Yale University."

"A Little Variety"

That is the name given by the Africans in Chisamba, West Africa, to Catherine Edna Tucker, baby daughter of Rev. and Mrs. John Tucker. The reason for the name was that she is the only girl in a family of boys. Africans, as J. Merle Davis told us in an address, always have a nickname for every foreigner. The recipient of such a name is often rather ruefully enlightened as to some pet mannerism.

Hymns and Football

In *Modern Industry and the African*, J. Merle Davis tells this story:—

"If outlets for recreational and emotional instincts are not provided in the new society, the native will go where they are provided or will devise his own. The sports day of a Christian village in Northern Rhodesia revealed a strange mixture of native and European modes and the lack of adequate channels for expression. Many of the players had learned football at the mines. Some wore faded blazers, shorts and shoes, others were in native garb and played barefoot. The umpire was a mission evangelist. He carried a large Bible, as badge of authority, and held it aloft as the signal for opening play. Between quarters the players stood in line and sang hymns or beat on drums while heathen dances were interspersed.

"We were told that the winning team was sometimes greeted by the spectators singing 'The Son of God goes forth to war,' while the defeated side would be consoled with 'Art thou weary, art thou languid, art thou sore distressed?' "

Personalia

In our January issue we spoke of three executives of the Woman's Board of Missions of the Interior who, since the merger of the Boards,

have had terms of service on the Prudential Committee. We might well have added to the three the name of Mrs. Susie M. H. Greef of Eldora, Iowa; for she, too, was closely identified with the W.B.M.I. for many years and served six years upon the Prudential Committee.

Mrs. Greef was vice-president of the Iowa Branch of the W.B.M.I. for several years. Later, instead of accepting the presidency, she took over the treasurership of that branch. The gifts from Iowa to the W.B.M.I. during her incumbency increased from $11,000 to over $25,000 a year—golden days indeed. Mrs. Greef had much to do with raising money for an Iowa dormitory for Kobe College. In the eight years of her service she never missed a month in sending some letter to the women of Iowa. Now and then today one may find a trace of the "new style of missionary literature" thus created.

Mrs. Greef is a member of the corporation of the W.B.M.I., having been elected to this position at the time that Board merged its work with that of the American Board. She also has the distinction of having both a sister and a son in the foreign missionary field.

But we recall here mostly what Mrs. Greef did for The Missionary Herald in 1928. She took the lead in organizing and putting through a campaign for new subscriptions for the paper. She was directly or indirectly responsible for hundreds of new subscriptions, and better still, hundreds of renewals. This was a purely volunteer service —the very kind that we hope women in various states will take in the interest of this new united missionary magazine of our Congregational and Christian churches.

Robert Ernest Hume, Ph.D.'s book, *The World's Living Religions*, is now in its seventeenth edition; his Oxford University book, *The Thirteen Principal Upanishads*, will be issued this month in a second printing of its revised and enlarged second edition; while the first edition of his monumental latest work, *Treasure House of the Living Religions* was quickly exhausted, and a second edition appeared in December.

Rev. John T. Tucker, formerly missionary of the American Board, now of the Canadian board in the West Africa Mission, author of *Drums in the Darkness*, has just published *Angola, the Land of the Blacksmith Prince*. It is a survey of the work done in Angola by all the mission agencies.

Miss Marguerite Grove, who was formerly a three-year-term teacher on the staff of our American Mission High School for Girls in Ahmednagar, has joined the Presby-

terian Mission in Lahore. During September she spent two weeks with the Ahmednagar staff on her way to her new post.

Rev. Paul F. Bobb, formerly of the Near East Mission, has become pastor of the Westminster Presbyterian Church of Fort Worth, Texas.

Alice Margaret Huggins and Mrs. George Durand Wilder of Tunghsien, China, have just published a book containing twelve anthems and twelve responses in Chinese, prepared for church choirs made of high school students, and hope to follow it soon with a second similar book.

Charles Werden Holbrook, M.D.

A descendant of John and Priscilla Alden, he was born at Abington (now Rockland), Massachusetts, on October 25, 1856. It was his mother, he said, who was responsible for his ambition to secure a college education. He was graduated from Amherst in 1880, from Andover Seminary in 1883, and a few months later married Sarah Elizabeth Lyman of Easthampton, a graduate of Mt. Holyoke.

That fall they sailed for South Africa under appointment by the Board, and were located at Mapumolo where they labored alone. Teaching, preaching, and also working for temperance, he was soon able to write: "The church is being awakened. Old feuds are being laid aside, and people who have hated one another for years are now asking each other for forgiveness. Christians are in earnest, and seem to be really seeking to honor God, even though it requires them to humiliate themselves. This change has been either the attendant or the sequence of the temperance movement."

After nine years without a furlough Mr. Holbrook's health failed and he returned with his family to America where physicians told him his throat would never permit him to preach again. He entered Yale Medical School, graduating with the class of 1896 and after serving as an interne started a practice in East Haven and continued it until two years ago. It is interesting to note in this connection that Dr. Mary Holbrook who served in North China and Japan as a medical missionary of the Woman's Board of Missions, was his sister. She had died in 1910.

Charles Holbrook's death on December 19, 1933, was noted in this magazine last month. He is survived by Mrs. Holbrook, his sons, Harold L. Holbrook of the Yale faculty, Dr. Carl Tyler Holbrook of East Haven, and Richard F. Holbrook of Chicago; also by his

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daughters, Mrs. Ruth Wilder of Delmar, N. Y., Mrs. Annie Stickles of Newton, N. J., and Mrs. Agnes F. Hazeltine of Pittsburgh.

William E. Hitchcock

The year William E. Hitchcock was born in Vermont, the American Board had a deputation to Ceylon and India. One year later the deputation closed the Batticotta Seminary, an American Board academy which had grown into the proportions of a college in the thirty years of its existence. This left no higher education in the American Board Ceylon missions.

When Mr. Hitchcock was in the high school the people in Ceylon, largely former pupils in the closed Seminary, organized a college and named it Jaffna College, which began to function at once as a college. While Mr. Hitchcock was in his sophomore year in Amherst College a board of trustees was formed in the American Board offices in Boston to raise, hold and use funds and secure teachers for the new Jaffna College in Ceylon. The name of this board was the Trustees of Jaffna College.

When Mr. Hitchcock graduated from Amherst in 1879, he got into touch with this board of trustees, and, in 1880, he was sent by that board to Jaffna College as a teacher. He served the College with remarkable devotion as teacher and professor. In the absence of the president at times he was acting-president.

When I became a member of the Jaffna College board of trustees and its official secretary in 1895, Professor Hitchcock was regarded one of the substantial, dependable, foreign members of the College staff. From that time until my retirement from the American Board I have had constant relations with Mr. Hitchcock as a professor in the College and as a missionary in the Ceylon Mission of the American Board.

I was in Ceylon in 1900 with the American Board deputation; Mr. Hitchcock was indefatigable in the assistance he rendered in helping the representatives of the American Board and the Jaffna College trustees to a correct understanding of the conditions and needs of both the College and the Mission.

His chief service, however, has been with the successive college generations of young men who have found in him an informed and wise teacher and a genuine friend whose memory they will cherish not only for what he taught them but for what he was himself, a humble follower of his Master Whom he loved and faithfully served.

JAMES L. BARTON.

Mary W. Buss

Miss Mary W. Buss, an honorary life member of the American Board of Foreign Missions, died December 13, 1933, in Bakersfield, Calif., at the residence of her brother, E. D. Buss, where she had made her home for many years.

Miss Buss was born in Wilton, N. H., April 16, 1854. After living for a time in Springfield, O., she followed her family to California, first to Tustin and then to Bakersfield, where she had been since 1902.

For many years she was a deaconess of the First Congregational Church of Bakersfield, and was especially active in its missionary work and Ladies' Aid Society.

Missionaries of the American Board, both at home and abroad, will miss her life-long interest and the letters she used to write to them. Although handicapped by the loss of her hearing, she had never lost an opportunity to do good, or to send messages of courage and good cheer to her numerous friends.

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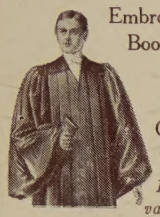

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The Chronicle

BIRTHS

November 4. At Dondi, West Africa, a daughter, Dorothy Joan, to Dr. and Mrs. H. Veazie Markham of the West Central Africa Mission.

December 1. At Kyoto, Japan, a son, Christopher, to Mr. and Mrs. Frank L. Huntley of Doshisha University.

December 29. At Istanbul, Turkey, a daughter, Constance, to Dr. and Mrs. Lorrin A. Shepard of the Near East Mission.

January 9. At Dumaguete, Philippine Islands, a daughter, to Rev. and Mrs. James F. McKinley of the Philippines Mission.

DEATH

October 18. At Foochow, China, Harold, infant son of Rev. and Mrs. George W. Shepherd.

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